

The Salt Lake Tribune.

Issued every morning by
Salt Lake Tribune Publishing Company.

TERMS OF SUBSCRIPTION.
Daily and Sunday Tribune, week..... \$ 25
Daily and Sunday, one month..... 1.00
Daily and Sunday, three months..... 3.00
Daily and Sunday, one year..... 12.00
Sunday Tribune, one year..... 1.00
Sunday Tribune, six months..... 2.00
Semi-Weekly Tribune, one year..... 1.50

S. C. Beckwith Special Agency, Sole
Eastern Advertising Agent, Eastern
Tribune Building, New York; West-
ern office, Tribune Building, Chicago.

Business communications should be ad-
dressed: "The Tribune, Salt Lake City, Utah."
Matters for publication, to "Editor The
Tribune, Salt Lake City, Utah."

Where The Tribune Is on Sale.
Murray, Utah—Excelsior Stationery Co.,
Ind. phone 177-1.
Ogden, Utah—Temporary office, corner
Twenty-fifth and Washington ave., un-
der Ogden State Bank.
Provo, Utah—Utah News Co.
New York—Valdett's Hotel, Hoteling's,
Broadway and Thirty-eighth streets.
Chicago—Auditorium hotel, Palmer house;
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News Service.
Boise—Hanna hotel, Boise Book and
Music Co.; Edmund Salmon.
Pocatello—Chaffee & Co., Gray News Co.
Butte—John G. Evans; Keefe Bros., P. O.
news stand.

Entered at the Postoffice at Salt Lake
City as second-class matter.

Tribune Bell Telephones.

6200 Circulation
6201 Advertising
6202 Bookkeeper
6203 Manager
6204 City Editor
6205 Managing Editor
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6207 Toll Desk
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Independent Telephones.

For all Departments 369 384 348

Friday, October 16, 1908.

Hit your aeroplane to a star.

A boost today brings profit tomor-
row.

Never mind; register on next Tues-
day.

There is no "Black Friday" in Zip-
ping Zion.

Not long now until the Federal bunch
will know the worst.

Elder Sol Kimball now wishes no
hadin't played the bogey man.

It can not be said, though, that Sul-
tan Smith does not look and act the
part.

Better, thinks Mr. Roosevelt, that
salt lose its savor than the big stick
its swat.

Also, with the wires all underground
there will be fewer poles for automo-
biles to climb.

Why Esperanto, the prophets would
like to know, when there is the Des-
eret alphabet?

Are those ninety-mile horseback rides
for army officers calculated to depose
General Apathy?

Brother Reed Smoot is considerably
nervous because he can't make his
"Mouth" behave.

Perhaps, too, the President has de-
cided not to take the stump because
Mr. Taft wants it.

By this time it ought not to be nec-
essary to urge pedestrians to walk to
the right—but it is.

With most people the principal cause
for thanksgiving will be realized when
this campaign is ended.

Elder Sol Kimball has been "used"
by the Deseret News and its masters,
and now he may go hang.

Plainly speaking, what Apostle
Smoot means to say is that you must
not vote at all except you vote his way.

"Alfred Austin does not write a
great deal of poetry," says the Wash-
ington Star. Why suggest any amount
at all?

Neither are you to understand that
Mr. Smoot will resign his apostleship
until he is more sure about re-election
to the Senate.

London, England, has a man who
calls himself the "Ghost Banisher."
He will doubtless be welcome anywhere
if he causes the ghost to walk off.

"God helps those that help them-
selves." Which means that if you
want political freedom and material
progress, you must vote the American
ticket.

At least, Mr. Dole is demonstrating
that it is possible for a man to encoun-
ter all of the vicissitudes of a Presi-
dential campaign and still remain per-
petually jolly.

Mr. Spry's "resignation" from the
United States marshalship has very
much the appearance of such an ar-
rangement that heads he wins and tails
he doesn't lose.

Without doubt Mr. Taft will be de-
lighted to learn that Apostle-Senator
Smoot, the political protégé of the Sick

Man of Utah, doesn't want Americans
to vote for Republican electors.

SENATOR DOLLIVER AT OGDEN.

Senator Dolliver is to speak to the
church Republicans in Ogden tonight.
It will be remembered that Senator Dol-
liver was the most conspicuous turncoat
that was developed in the hearing of
Apostle Smoot's case in Washington.
He joined with Senator Burrows in
signing the majority report against the
seating of Smoot in the Senate. After-
wards he changed and supported Smoot,
both speaking and voting for him.

What caused this very astonishing
change in Mr. Dolliver? Ap-
parently his course was dictated
by reason of his own personal situation
in Iowa. At the time that
he signed the majority report against
Smoot his time was about expiring,
and the Iowa legislature had his successor
to elect. In due course of time that
election came on, and Mr. Dolliver was
elected to succeed himself. After that
election he changed to the Smoot side.
Before, he did not dare go before the
legislature of Iowa as a supporter in the
United States Senate of a representa-
tive of a lot of polygamists and traitors.
After his election he concluded to
"take his chances" against the public
sentiment of Iowa, and supported the
representative of those polygamists and
traitors in the Senate, hoping that his
abominable treachery would be forgot-
ten before the expiration of the six
years which his new term had to run.

In his speech in support of Smoot,
Mr. Dolliver explained that he came
newly into the case a short time
before the committee's vote on the report
it should make as to Smoot. He pleaded
that he had not attended the sessions
when the evidence was taken, and that
he felt it to be his duty to reserve
specifically the right to make a more
careful examination of the record and
of the testimony upon which the report
was based. It appears, however, that
he had examined it sufficiently to en-
able him to make up his mind with the
majority rather than with the minority,
and to sign the report against Smoot.
He explained, further, that the fuller
examination that he had been able to
make in the intervening time had con-
vinced him that it was his duty to sup-
port Senator Smoot. He went on to
claim that he had a deep prejudice
against the polygamist branch of the
Mormon church, that he did not like
its history and record, and that he hated
"with a perfect malice, the barbarism
of polygamy." But it was the fact of
his election to the Senate in the mean-
time that changed him; set him free to
pronounce a partisan political judgment
in the case, at the solicitation of the
President.

He next proceeded to state that he
entered upon the examination of the
question with the general impression
that Senator Smoot was a polygamist.
Which certainly was a very astonishing
thing for him to say, inasmuch as there
was nothing of the kind in the record,
nor was there any testimony taken or
sought to be taken to establish any
such proposition. And it appears that
Apostle Smoot's statement had much
weight with Mr. Dolliver, as he stated:

"I recognize the force of the accusation
made against Senator Smoot that he is
mixed up with the crime of polygamy in
Utah, and if he had not stood on the
floor of the Senate and under the solemn
obligation of his oath and his duty here
clearly himself of sympathy with that
crime of the people whom his lot has
brought against the State, I would
have forbore to utter a word here in
his behalf. But no man occupying his po-
sition could have borne such testimony
unless he was telling the exact truth
about himself and about his people.
I have found out also since this debate
opened that he does not appear as a wit-
ness on this question for the first time,
but that for nearly twenty years ago
the young Mormons of Utah he has used
his influence—that mighty influence aris-
ing from the purity of his example—in
behalf of a better standard in the social
life of the people among whom his lot has
been cast. I know that the younger peo-
ple of Utah are out of sympathy with the
whole scheme of theology that has added
to their religion the degradation of their
family life.

Now, it is not in the least true that
Senator Smoot stood on the floor of the
Senate denying that he was "mixed
up with the crime of polygamy in Utah,
and under the solemn obligation of his
oath and his duty here cleared himself
of sympathy with that conspiracy
against the State." Smoot has never
done anything of this kind, either in the
Senate or anywhere else. He could not
possibly do it, because he is in direct
sympathy, collusion, and support of po-
lygamists and of the polygamist doctrine.
And we cannot refrain from ex-
pressing our amazement that Senator
Dolliver should state anything of this
kind under his responsibility as a Sen-
ator and in the high body of which he
is a member, when there is not the least
truth in it.

And when, further, Senator Dolliver
stated as a fact, the matter contained
in the second paragraph above quoted
of Smoot's influence being directed for
twenty years against polygamy, it is
the basest kind of non-sense. Nothing
of the kind has ever been known in
Utah, and nothing of the kind is true.
Smoot does not speak against poly-
gamy; he dare not speak against it, and
he never did. On the contrary, what
ever he has said about that, has been
in acquiescence with the polygamist
system, and part of the time proudly
boasting that he is himself a product of
that system.

Senator Dolliver, in speaking fur-
ther, claimed that it would be unjust
to hold Smoot responsible for the domi-
nance of the Mormon church in politics
in Utah, and for the lawless, disloyal
attitude of the hierarchy towards the
civil government, State and Nation. In
this, however, Mr. Dolliver was swayed
by his partisan, political prejudices in
favor of Smoot. As long as Smoot is
a member of the governing hierarchy
which is guilty of this lawlessness, this
treason, and in harmony with its
quorum therein, there is not the least
injustice in holding him responsible
for the existing conditions, and for

what is done. Nay, more, we may say
with perfect truth that if it were not
for this political dominance of the
church leaders in Utah over the civil
and political affairs of the people there
would be no such thing as Apostle
Smoot being a member of the United
States Senate. Because it was solely by
reason of the church dominance in poli-
tics that Smoot was sent to the Senate
in the first place. And if he is contin-
ued in the Senate it will be through
the same disloyal and defiant church
tactics in its dominance over the politi-
cal consciences and the votes of the
members of the Mormon church. Smoot
is not only a consenting member to all
of the church aggressions, civil and
political, to all of the lawlessness,
pledge-breaking, and robberies com-
mitted by the leaders of the Mormon
church, but he is an active participant
in the affairs of that governing body,
agreeing to everything.

Senator Dolliver, in supporting
Smoot, claimed that the Mormon church
leaders are abandoning polygamy, and
that it would be an act of injustice to
turn from the Senate a man in a con-
spicuous position in that church who
had been an opponent of polygamy, and
that it was not the right way to reach
the evils of polygamy to punish Smoot
for what had been done. Inasmuch,
however, as the Mormon church is
plainly reviving polygamy among a
"chosen seed," inasmuch as Smoot
has never opposed polygamy; and inas-
much as the triumph of Smoot in the
Senate has given the Mormon church
leaders a renewed lease of life for their
lawlessness, crimes, and treason, it is
impossible to see the force of Senator
Dolliver's remarks. His course towards
Smoot tended to retain Smoot in the
Senate; and that retention directly and
positively encouraged polygamy, law-
lessness, and defiance of the civil au-
thority in Utah. And inasmuch as this
is plainly and noticeably the fact, Sen-
ator Dolliver must bear his share of the
odium which attaches to the recrudescence
of polygamy, the added boldness
and law-defying among the Mormon
leaders, and in their stricter require-
ments of the members of their church
to obedience to the church leaders
rather than obedience to and a spirit of
patriotism in support of their coun-
try and State.

Senator Dolliver, as a candidate for
re-election to the Senate from Iowa, did
not dare go before the legislature of
that State as a supporter of poly-
gamists, lawlessness, and hierarchic
usurpation and defiance of civil au-
thority. But after his election he changed
front, and having been re-elected to the
Senate by a people who do not in the
least stand for polygamy or treason, he
ranged himself alongside of the poly-
gamist hierarchy and strengthened their
hands in lawlessness and civic rebellion.

ITS BASE ASSUMPTIONS.
The Deseret News last night returned
to its proposition that the ministers who
have done distinguished and patriotic
service for their country are to be
praised therefore, to which all agree.
But in noticing The Tribune's answer
to its former confession on this point,
it goes a vast way in assuming things
and in begging the question.

We stated that what might be plead-
ed in behalf of ministers in their heart-
felt devotion to their country could not
be pleaded in behalf of selfish law-
breakers, traitors to their country, men
determined to live lives in defiance of
the laws of God and man. This is im-
pudently assumed by the News to mean
that we concede the right of American
citizens who hold ecclesiastical positions
to interfere in politics, provided they
live blameless lives, this in order to
plead for certain "prophets, seers, and
revellers." But there is not the least
analogy between the position of the
ministers referred to and the position
of the hierarchs of the Mormon church.
None of those ministers professed to
be the direct mouthpiece of God, and
to speak by inspiration and from God
for their people in temporal and spiri-
tual things. Not one of them claimed
the right to rule their congregation
temporally. They only claimed the
right to speak as citizens, and as min-
isters, persuading their hearers, not by
way of "counsel" which was, in fact,
claimed to be a divine command. That
is, whereas those ministers used the
wiles of the fishermen to convince their
hearers, the hierarchy flourishes the
rod and shouts to the fish, "Bite, or be
damned."

The News undertook to insinuate
that we admit the right of ministers to
hold public office, provided those min-
isters are moral. There is no question
of right here. This would be a ques-
tion of propriety, of public sentiment.
The American people have always been
opposed to the elevation of high church
dignitaries to civic position. They are
still opposed to it, and the independent,
free, American sentiment in Utah ac-
cords with that sentiment throughout
the country. The question whether a
minister standing solely on his own
merits and calling as a minister, is at
liberty to do certain things has no bear-
ing on the question of the intrusion of
a hierarchy into all the affairs of
men's lives and dictating to them as
direct from God, both temporally and
spiritually, as Joseph F. Smith claims
the right by his position to do. Nor
does the question that bad and sinful
men are sometimes elected to office
have the least bearing on the question.
Of course such men should not be elec-
ted to office, whether they are ministers
or not.

But the difficulty in Utah is that the
worst men, the men who under their
own sworn obligations are living lives
in defiance of the laws of God and
man, are the persons who are held by
the body of the community to be high
and holy as messengers of being "sus-
tained" as prophets, seers, and revela-
tors. The question is such an abnormal
one that it is hard to contrast it with

the position of ministers elsewhere
throughout the Republic. And any at-
tempt to do so inevitably leads to the
same incongruity that the News pro-
posed when it suggested that the loyal
persuasions of patriotic ministers in be-
half of their country could fairly be
cited as precedents for a disloyal hier-
archy, antagonistic to their country,
and defiant of its laws and institutions,
claiming the right divine to control peo-
ple in their political, civil, and other
temporal affairs as well as in their
spiritual life. The two cases are not
in the least alike, and, in fact, they ap-
proach the subject from absolutely op-
posite standpoints. The News in its
smooth assumption that the Mormon
hierarchy is on the same basis as other
ministers throughout the Republic, ig-
nores the basic foundation upon which
that hierarchy rests. There is on its
part a claim of divine right to rule
which that hierarchy always pushes to
the front, and the recognition of that
claim by the Mormon people in their
acquiescence in it and their failure to
resist the encroachment which it in-
volves upon their personal freedom
and political rights, which puts the
Mormon hierarchy on a basis altogether
different from that of ministers in
general, and it is tricky and altogether
misleading to consider them on the
same footing.

ANOTHER LOT OF SMOOTLY LIES.

The Smoot "Mouth" is getting to
be very fertile in lies these mornings.
But the lies are so absolutely silly,
obvious, and transparent that they are
not in the least likely to deceive any-
body. They comprise the baldest sort
of misrepresentation and falsehood, and
put words into the mouths of others
that those others have never spoken.

For instance, the Tribune, on
Wednesday morning, had an editorial
setting forth the fact that the local is-
sue here is paramount in the minds
of all good citizens, over the Presi-
dential issue. It is, in fact, paramount
in the minds of the bad citizenship re-
presented by the Smoot "Mouth," since
they make Smootism the paramount is-
sue and damage their Presidential can-
didate, Mr. Taft, in order to try to force
the people to vote for their legislative
candidates. The Tribune, in its
article, showed that the paramount is-
sue is precisely what it is: the local
contention for freedom here, and that
so far as the National issues are
concerned, there is really very little
difference between the two leading
parties; both being elaborous on the
point, each for itself, that it is the
one to carry on the Roosevelt pol-
icies. Upon this showing by The
Tribune, the Smoot "Mouth" declares
that we have said that we "don't care
a damn for the Nation." Which is
precisely the reverse of the truth. It
is because we care so much for the Na-
tion that we wish to make conditions
in Utah correspond to conditions
throughout the Nation. The conditions
here are now so much at variance
with those throughout the Nation
that we contend against them, and
wish to bring them in harmony
with the conditions of people else-
where; and that is what the American
party is going to do.

The Smoot "Mouth," in the same
issue, claims that Mr. Lippman has said,
"and has confessed it," "We will like
the Mormon son of dogs into Mexico
and Canada." Which is a scandalous
libel and utter misrepresentation of Mr.
Lippman's sentiment. He has not said
anything of the kind; he does not think
anything of the kind. Any one wish-
ing to know Mr. Lippman's sentiments
can get them very easily from his ad-
mirable speech in last Sunday's
Tribune, being reported from his de-
liverance in Park City a few evenings
before. That speech shows Mr. Lip-
pman to be in perfect accord with the
position of the American party with
the first, and with the sentiments of
The Tribune—friendly to the Mormon
people, hostile only to the aggres-
sions, usurpations, robberies, lawless-
ness, and treason of the hierarchy in
their selfish rule over a sincere and
devoted people. The truth as to Mr.
Lippman's position on this is so well
known, so easily obtained, that it is
astonishing that the "Mouth" should
think it could make anything by such
an utter perversion and coarse reversal
of his sentiments, or make anybody
believe its lie.

The "Mouth" also, in the same is-
sue, said editorially, in considering the
red-light district, that "the city au-
thorities confessed they could not
grapple with the situation." Which,
of course, the city authorities have
never done. They make no such con-
fession. They are quite able to grapple
with the situation, and they are do-
ing it in so far as their jurisdiction
extends. But it is not within the
jurisdiction of the city to vacate the
incorporation of the company that is
alleged to be putting in the red-light
district, which corporation comes from
the State, and can be vacated only
by the Governor and Attorney-General,
as they have been asked to do by the
American club. The American party
has disclaimed utterly all connection
with and responsibility for that red-
light district, and it is up to the Repub-
lican State officials to undo the
wrong they have done to the west side
of the city in incorporating this so-
called red-light district. The American
party government is powerless to act in
this matter. None can act but the Re-
publican State officials. And so far
they have refused to take any notice
of the American request for them to
put forth their official power in
restraint of this villainy planned for
the west side of the city.

On last Wednesday morning the
"Mouth" had a lurid story that an
agreement had been made with the
Democratic State committee whereby

Judge Street was to withdraw as a
candidate for Governor from the
American ticket, and that Jesse W.
Knight's name was to be substituted
in his place. A lie, direct, absolute,
without the least foundation in fact.
And yet the Smoot "Mouth" put it
forth under blazing headlines, in big
type, as a first-page sensational
news story. But a thing that is
utterly false cannot possibly be new,
must be news, the matter being
with no basis whatever to found it
upon, is not news, and the paper print-
ing it as news perpetrates upon the
public a swindle, and, as in that case,
establishes itself as guilty of malignant
and malicious falsehood.

These are only a few of the most
notorious lies told within two or three
days by the Smoot "Mouth." There
is no telling what malicious and
slandrous rubbish it may print at any
time. But by these exposures of will-
ful and malicious lies already printed
by the Smoot "Mouth," and shown up
for the falsehoods they are, the pub-
lic can judge of anything that it
may print hereafter designed in the
least to influence the present politi-
cal campaign. The course of the
"Mouth" does not entitle its state-
ments to the least credence. Its state-
ment of a thing as an absolute fact
does not even put one on inquiry as
to its truth. Prima facie, the as-
sumption is inevitable that as the
Smoot "Mouth" states it, it is prob-
ably therefore, a lie.

THE SPRY "RESIGNATION."

The so-called resignation of Mr. Spry
from his Federal position of United
States Marshal appears to be a fraud
and sham. The President was very
fierce with some Federal officeholders
in the East, demanding peremptorily
their resignations from their Federal
positions or their withdrawal as can-
didates on local tickets. Later, how-
ever, there appears to have been a re-
laxation in the civil service rules and
a disposition to evade the law. This
disposition undoubtedly was fostered
largely by the interference of
Smoot and other Senators in behalf
of the favorites in Federal positions
who had been nominated for local of-
fices.

It seems that Marshal Spry has for-
warded his resignation to the Depart-
ment of Justice, and the Department
of Justice has handed it over to the
President. The report is that it will
probably be accepted if Spry is elected
Governor of Utah, and if he is not, the
resignation will be returned to him and
he will continue to hold the office.

Needless to say, this is simply an-
other instance of the failure to enforce
in Utah the laws and regulations com-
monly enforced elsewhere in the United
States. The Mormon chiefs are above
the law and are not amenable to the de-
partment regulations that are enforced
elsewhere. This has been a conspicuous
and disgusting fact for quite a number
of years now in Utah, and the effect of
it is disgusting people more and more
with the present Federal regime. Here
we have a gang of bolters, pinheaded
upstarts backed by the power of the
hierarchy of the Mormon church, who
have usurped by the favor of that
hierarchy control of the Republican
party and are perverting it from its
mission of loyalty, law, and order, to
the base use of the polygamist and
traitorous priesthood. And there is no
power in Washington that is disposed
to interfere, but rather to shield and
protect the law-breakers and conspire
with them for the breaking of law and
the treading under foot of the regula-
tions of the departments.

It is a sorrowful fact that we have
to face in this particular. And yet the
facts are evident, and at least for a time
we shall have to submit to the abuse-
ment of law in high places for the pur-
pose of helping local law-defiers in
their dirty tricks and usurpations of
power.

ITS GRUESOME MORALS.

You can recollect the backhanded blow
I gave to some of the brethren last win-
ter. They were in pain, because they
knew something which they could not
tell to their wives. * * * Sisters, if you
are in pain, because you cannot tell your
husbands everything, you had better take
a little catnip tea, and get over it. If
you can—Sermon of Brigham Young in
Salt Lake City, June 28, 1857. Journal
of Discourses, volume 4, page 372.

President Young was talking concern-
ing the endowment house and the cere-
monies enacted therein. There is
something suggestive of uncleanness in
his remarks. What was it that the men
should keep secret from their wives;
and what that wives should hide from
their husbands?

It is a fact in history that the old
endowment house became such a hell-
hole of iniquity and immorality that
eventually not even the polygamist
leaders of the church could longer en-
dure the evil of it. President Woodruff
ordered the old building, which stood
in the northwest corner of the temple
block, razed to the ground, even before
the Salt Lake temple was ready to re-
ceive those who would submit to the
washings and anointings, the sealings
and the secret oaths which the church
mummies provide.

The evils which prompted the demoli-
tion of that old endowment house were
many and extremely repulsive. Re-
quirements in the plural marriage cere-
monies were such that the man and the
woman held each other in dread be-
cause of the secrets which they held
and which they were forbidden to
share with each other. The plural wife
feared her polygamist husband, and
the husband feared his plural wife, and
the first wife was in error of both.
Out of it all came a most distressing
situation for those involved in the
naughty mess, and over all the tyrannical
priesthood held the badge of threat
and power to execute the threat. It
was a morally gruesome state of affairs,
and it required the utmost diligence

and the most drastic hierarchical whip-
pings to keep the distressed people in
subjection.

FOR A SMOOT LEGISLATURE.

It is plain that the Smootites are
making their main fight this year to
obtain a Smoot legislature, through
which the apostle may be re-
turned to the Senate. In pursuance of
this determination, they are conducting
the campaign against the interests of
Mr. Taft for the Presidency, and they
are devoting the strength of their effort
to the election of their legislative
ticket.

The handicap which was placed upon
the candidates of the Smootite party
in this county, whereby they are
pledged, through the county platform
adopted, to rob the city of its
property and two departments of the
municipal government, is a thing very
much. Still, the Smootites are trying
very hard to concentrate their effort,
especially on the legislative ticket, in
this county, the people may forget what
the way of stealing, and thus give them
a hope of smuggling in their tools, who
will vote to return Apostle Smoot to
the Senate.

But Smoot himself is a heavy load,
and though the stress of the effort by
the church Republican party in this
county will be devoted especially to the
election of the Smoot legislature,
the handicap will be hard to over-
come. Smoot himself is a pretty tough
proposition to put before the people
for their votes. The Republican State
convention did not dare to propose
him as its candidate. If it had, the
voters would have deserted the church
Republican standard by the thousands.
But they are pretty apt to desert just
the same now, since it is apparent that
Smoot is the church candidate for the
Senate, and that no one else is
talked of.

The election of a church Republican
legislature means Smoot for a can-
didate. And that is a pretty bitter dose
to administer to the people of the State
of Utah.

The election of the church Republi-
can legislative ticket in this county
means the stealing from Salt Lake City,
which comprises two-thirds of Salt
Lake county, of its fire and police de-
partments and the property appertain-
ing thereto, which the people in this
city have bought and paid for through
their local city tax levy; that is, it
means the Constitution can be violated in
the interest of theft. It would be
just as much a theft to steal this prop-
erty as it would be for any thief to
steal any other property from an
honest man. And yet the church Re-
publican legislative candidates are
pledged by their platform to that theft.
These are the two handicaps which the
church Republicans have to overcome
in this county; first, the odium of
Smoot and Smootism; and, second, the
proposed robbery of this city, as abso-
lutely pledged by the candidates on the
church Republican platform.

And under this black, piratical flag
the church Republicans appeal to the
people of this city for their support.
It is the process of the highwayman,
with the assumption that the victim
will be glad to be held up and robbed.
But those who enjoy being held up and
robbed are few, and the people of this
city are not among that number. They
don't want to be robbed, and they are
going to resent the proposition to rob
them. The double handicap of Smoot-
ism and robbery will destroy the church
Republican case with all voters who are
at once patriotic and honest.

KEEP OUT "OUR ENEMIES."

And now our friends come among us
and desire to purchase our hard-earned
homes, and many good saints are per-
suaded by gold to relinquish their in-
heritances. The speaker strongly de-
precated such things, and exhorted the
saints against them. He would not sell
his property to an outsider if he was of-
fered a thousand times its value. A man
is a traitor in his heart to God who will
barter his inheritance in Zion to an en-
emy. * * * The curse of God will rest
upon those who do this. He would not
be sold by it in time and eternity.
Sermon of Joseph F. Smith in Salt Lake
tabernacle, July 10, 1881; reported in Des-
eret News, July 11, 1881.

This is a sample of one phase of the
obstructive policies that have been pur-
sued by the dominant ecclesiastical in-
fluence in Utah since the first settlement of
this valley by the Mormon people. It is
against this sort of exclusion and ostracism
that the Gentiles have been com-
pelled to contend in order to have an
equal opportunity here with members
of the church. No one who has not had
experience with the situation in this
community can imagine the intensity
of the struggle that has been waged by
loyal citizens to bring this common-
wealth into unity of custom, sentiment
and business relation with other States
and Territories in the Union. Aside
from the persistent effort of the hier-
archy to prevent non-Mormons from
gaining a foothold in Utah through the
purchase of land—the desirable por-
tions of the domain having been ac-
quired in the first place by Mormons
principally—there was a vicious boy-
cott against them in their mercantile
pursuits. The population here being
preponderantly Mormon, it must be
realized that any process to rob any
particular class of merchant of this
trade, or any considerable portion of it,
must have been quite impossible. And
nothing of this sort was ever sought,
but all was done fairly, justly, honestly,
by the Gentiles. Too much credit can-
not be given to the brave men who
first made breaches in the walls of ex-
clusion that had been erected by the
ecclesiastics, and they were "bled"
plenty in gaining a foothold. It was a
long and bitter struggle that they bore
throughout the years; and their honest
and courageous efforts have made it
possible for liberty and fair dealing
to have a part in our present commu-
nity life.

Now that the beginning has been so

excellently made, progress have had the poli-
on toward the desecration carried
the center of evil, it is a
the good work is carried on in
City has already attained. Salt
feels of American the beneficent
affairs and paid away over
county of